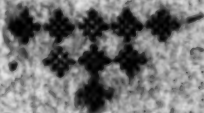


CHRIST'S Glorious Appearance
TO
J U D G M E N T,
OR, THE
END of TIME,

Being a SERMON Preached by
MR. CHRISTOPHER LOVE, late Minister
of Laurence Jewry, LONDON.

Rev. x. 5, 6. *And the angel which I saw stand upon
the sea, and upon the earth, lifted up his hand to
heaven; and swore by him that liveth for ever
and ever, that time should be no more.*



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CHRIST'S Glorious Appearance TO JUDGMENT, &c.

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REV. x. 5, 6.

And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven; and swore by him that liveth for ever and ever, that time should be no longer.

FROM these words I shall raise several uses, and my first use shall be a use of instruction. Is it so, that at the end of the world, time shall be no longer? From thence we may learn, that when time is at an end, eternity will certainly begin, both an Eternity of happiness to saints, and an Eternity of torments to the wicked. When once these opportunities of time are at an end, Oh! how will it increase the joys of the saints: when they are entered into their joyful place above; to think what a vast ocean of time is before them, what infinite millions of years they have to possess these their joys. And after ten thousand millions of years past, yet still their joys are but beginning, and their joys are as fresh to them as at their first entrance unto them.—And, Oh! what a hell of hells this will be to the damned; when they come to this place of torment! To think what a

vast

Christ's glorious appear

vast ocean of time is before the
these their torments, and to lie in these burning
hellish flames, and yet no nearer to the end, no
not one minute nearer than at the beginning.
And, Oh, what a hell of hells this will be to the
damn'd to think of this. Oh, Eternity, Eternity,
vast Eternity! What heart can conceive, what
tongue can express the duration of it? If we
should count as many millions of years as there
are stars in the sky, and then as many as there are
blades of grass, now growing, or have grown since
the creation of the world, and then add to them as
many millions of years, as the dust of the earth, or
sand on the sea shore; they are all as one minute,
compared to Eternity.

Now, to any one's thinking, all these millions
of years will never run out: but yet in time they
will run out, and yet for all that, we are not come
to an end, no, nor hardly a beginning of Eternity,
it being an infinitive durative, that shall never, ne-
ver have an end.

II. My second use shall be a use of reproof. Is
it so, that at the end of time, this golden oppor-
tunity of grace will be at an end, and time shall
cease and be no longer; and after this small scant-
ling of time, follows an eternity either of joy or
woe. Then, what will we think of those that
squander away those golden opportunities in doing
that which is worse than nothing. All the time
that God is offering them Christ, grace and mercy,
and calling upon them to repent, and accept of mer-
cy offered, all that time they waste, in following
their lusts, grieving his Spirit, despising his mercy,
and abusing his goodness.

A great

rious appearance

Among the poorer sort, spend a part of their precious time drudging in the world, in labouring to get a little of this world's good, and it may be, as soon as they have got a little scraped together, they die and leave it behind them: They can rise early and work, and eat and drink and sleep, and this is all they mind; they don't consider that they have an immortal soul to look after: they provide for no eternity; they can spare no time for these things that are of the greatest concernment. Again, others there are, that have more time than the poor sort: yet, O how dreadful is it to consider how their time is squandered and wasted away. Some spend much of their precious time at cards and dice, others in feasting, drinking, and rioting. Some ladies there be that waste a deal of their precious time, and day of salvation, in dressing and decking themselves up in gaudy attires in pride and wantonness. And thus all the time that God is calling, wooing and beseeching people, both by his word and spirit to repent, turn, and accept of Christ and mercy; he offers them better, sweeter, and more durable pleasures than these earthly delights, if they will but hearken unto his calls and invitations. And this while they are drinking, gaming, and following the pleasures of the flesh; and all the persuasions and all the warnings in the world, will not take them off from their sinful course of life. Again, others there are when they are alone, much of their precious time is wasted in vain and sinful imaginations, so that God and the things of another world, are not in all their thoughts.

Now for Pagans and Heathens, who know not God, nor a future state, for them to waste their time in fleshly lulls, is not so much; but we that

to Judgment, &c.

live under the gospel, under the calls of God, under the striving of his Spirit, under the offers of grace, for us to waste our golden seasons of grace, in following our carnal delights, in deafning our ears to his call, in grieving his Spirit, and abusing his gracious offers of mercy, for us to do it. O how sad and dreadful will our doom be at last? O it is a sad consideration for wicked people to think of; when they come to hell, then they will cry out, O that I had in time hearkened to the calls of God, and obeyed the motions of his Spirit. O the many days and nights I have spent in rioting and drinking. O the many hours that I consumed in gaming, &c. O if I had spent all that time in examining my heart and life, in fasting and praying, in repenting and weeping for my sins, and begging for pardon and mercy for the sake of Christ, in striving to help others with me in the way to heaven, and in labouring to work for my own salvation.

If I had but thus spent my time, where might I have been? I should never have been here in this dreadful place; but now I should have been amongst yonder saints, rejoicing and triumphing with them in glory. O that the time past could be but called back again, and the years that I have so vainly spent? O that I could be admitted once more into the assembly of God's saints. O that God would but try me but once more with the means of grace, tho' I lived by nothing but bread and water. O how would I condemn the world, and the vanities thereof; all the temptations, baits and allurements that the world, the flesh, and the devil can afford, shall never more be able to draw me into sin. O how strictly, holy, and how purely would I live,

O it

O it would make one's heart even to ach, to consider what lamentable out-cries those damned souls will then make. But alas! now God tries them one Sabbath and another Sabbath, and then another; He tries them one year, and then another year; year after year they are called upon, both by God's messengers, and by their godly friends, to repent and be converted. How often have they been offered grace and mercy in the word and By the Spirit lovingly, and entreated to accept it? How often are they told, and told again, what will become of them if they consume their precious time in fleshly lusts and pleasures? And yet all the persuasions and all the warnings in the world will not prevail: Nay, if the messengers of God, and all their godly friends and neighbours did fall on their knees to them, and intreat that they would take pity upon their poor souls, and forsake their wicked courses, and seek for mercy and pardon before it be too late; but all the means in the world will not prevail with them.

And yet when time is at an end, and the gates of mercy is shut, and nothing but eternity of torments is before them, then they'll wring their hands and gnash their teeth, and cry out, Oh that I had been reformed when I was often called upon by God's messengers, and my godly friends. O that God would try me once more. Sure if the devil did not bewitch people, certainly they would never do as they do: "How often," saith Christ, "would I have gathered you together, as a hen gathereth her chickens under her wings, but you would not," Matth. xxv. 31. I hope you will consider of these things before it be too late.

In Judgment, Sec.

III. My third use shall be of *Expostulation*. Beloved friends, you see here how the Angel *rears*, "by him that liveth for ever and ever, that time shall be no longer." What is the reason then that you will not be persuaded to take hold of *me*, in seeking for mercy and reconciliation with God, and before it be too late? O how lovingly God *expostulates* with his people, "Oh Jerusalem, wilt thou not be made clean? Oh when shall it once be?"

Thus he *expostulates* with every stubborn rebellious sinner, O sinner, when wilt thou be made clean? Why wilt thou not repent, and be reformed? How long shall I stand offering thee Christ, pardon, and peace, and thou not accept the offer? How long shall I stand waiting for thy repentance, and thou continue in thy impenitence, and weariest my patience, and will not turn? How long shall I stand profering thee mercy and pardon, and thou despisest it? What is the reason that no means will work upon thee? How often have I called upon thee by my word, and wooed thee by my Spirit? How often have I sought to allure thee with mercies, and terrify thee with judgments, and given thee warnings, and yet nothing will prevail? Is the loss of thy immortal soul, the loss of heaven, and everlasting life so small a matter with thee, that thou regardest it no more?

O sinner, consider, when Jesus shall say to his redeemed ones, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." — I say consider, that same Jesus will likewise say to the wicked and ungodly,

Christ's glorious appearance.
godly, "Depart from me, ye cursed, into
"lasting fire, prepared for the devil and his angels."

Is it troubling to endure everlasting burnings,
It is nothing to lie among devils in the lake of fire.
O sinner, bethink thyself, and break off thy sin,
by repentance, and turn unto the Lord, and
will yet have mercy upon thee; for all that
sincerely believe in him, and in the merits and
satisfaction of the blessed Jesus, he will save. As
as thou art taught by his holy word, that faith
the gift of God, O pray that he would bestow
work it in thee with power, and beseech him, that
he would enable thee to behold the suffering
wounded Lamb of God, who poured forth
his soul an offering for transgressions. And say,
help me to believe that he has delivered me from
the curse of the law, being made a curse for
me. O let me feel the powerful efficacy of the
blood which cleanseth from all sin. O let the
spirit which Jesus is exalted to bestow, testify
him to me, and glorify him in my heart, that my
troubled conscience may enjoy peace, and my soul
find rest in Christ. Gird me with strength for
thy blessed service, and redeem me by thy precious
grace, from the power of all iniquity, from the
hands of all my spiritual enemies, that I may be
devoted to thee for ever. O spare me good Lord,
that I may be a monument of the riches of thy
mercy, and an instrument of spreading thy praise
who are just, and yet the justifier of the ungodly,
and ungodly, through him whom thou hast held
forth to be a propitiation for sin, through faith in
his blood. To whom be praise for ever and ever
Amen.

F I N I S

